The Western Luminary.

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THE SUM OF RELIGION.

(Written by Judge Hale, Lord Chief Justice of England, and found in his closet, amongst other papers, after his decease.)

He that fears the Lord of heaven and earth, and walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of obedience—he is sorry with all his soul, when he comes short of his duty.—He walks watchfully in the denial of himself, and holds no confederacy with any lust, or known vice; if he falls in the least measure, he is restless till he has made his peace by true repentence. He is true to his promise, just in his dealings, charitable to the poor, sincere in his devotion. He will not deliberately dishonor God; although secure of impunity. He hath his hopes and his conversation in heaven, and dares not do any thing unjustly, be it ever so much to his advantage; and all this, because he sees Him that is invisible, and fears him because he loves him—fears him as well for his goodness as his greatness. Such a man whether he is an Episcopalian or a Presbyterian, an Independent or an Anabaptist; whether he wears a surplice or wears none: whether he kneel at the communion, or, for conscience sake, stands or sits, he hath the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice of things indifferent. On the other side if a man fears not the eternal God, he can commit sin with presumption, drink excessively, swear vainly or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he may be studious to practice every ceremony, even to a scrupulous exactness; or may perhaps as stubbornly oppose them. Though such an one should cry down Bishops or Presbytery; though he should be rebaptized every day, or declaim against it as heresy; and though be fast all Lent, or feast out of pretence of superstition; yet notwithstanding these, and a thousand external conformities, or zealous oppositions to them, he wants the life of religion.

From the Rochester Observer.

FAMILY PRAYER.

This is an important subject. I have generally thought that those who neglect this duty, in all probability omit the duty of secret prayer. I am speaking of heads of families who have the control of their households. I recollect an anecdote which a neighbor of mine told me some time ago. It was in conversation with a man who had a general, and in some respects, a scrupulous regard to performing the outlines of his Christian duties, but who neglected the duty of family prayer. He was inquiring into the scriptural injunctions on the subject. "I dont want to know how much is said of *my duty*," replied my neighbor, "I only want to know whether it is *my privilege*" The argument was sufficiently convincing—it produced a pause, and the inquiry dropt. How many are resting upon such cold calculations of duty, who never reflect upon the unspeakable privilege of this delightful exercise. When properly attended to; it is the foretaste of Heaven; and so long, and no longer, will the true Christian feel the comforts and the delights of the Christian life, as he breathes the happy, gracious atmosphere of communion with Heaven.—But if any want to know what their Bible says upon this subject, I will refer them to the following passages:—"As for me and my house, let others do as they will, we will serve the Lord."—1st Tim. 1, 8. Prov. 3, 33. Acts 10, 2—9, 11. Phill. 4, 16. 1 Peter, 3, 7. and a multitude of others which I could easily point out. I will only conclade, by referring to Jer. 10, 25; where the Prophet calls upon God to "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." EGENS.

HUMANITY TO ANIMALS.

Amiable trait in the character of Lindley Murray.—"In the performance of relative duties Mr. Murray did not forget humanity to animals, of which the following is a striking instance, among many others, that might be given. In early life he was fond of shooting, but after some years he became dissatisfied with it from a conviction not only that it consumes too much precious time, but also that it is improper to take away life for the sake of amusement. He believed that of the birds which are shot at, many more are wounded than are actually killed and obtained; and consequently, they gradually pine away and die, through pain and want of food. He had seen birds so much hurt as to be incapable of performing their natural functions; and he had reason to believe that instances of this kind are very numerous. These reflections made such an impression on his mind, that he determined never again to indulge himself in a sport which produced so much distress to the objects of his amusement.—*Memoirs*, p. 225.

A serious question.—A number of intimate friends being at dinner together on the Lord's day, one of the company, in order to prevent impertinent discourse, said, *It is a question whether we shall all go to heaven or not?* This plain hint occasioned a general seriousness and self-examination. One thought, if any of this company go to hell, it must be myself; and so thought another and another. Even the servants who waited at the table, were affected in the same manner. In short, it was afterwards found that this one sentence proved by the special blessing of God, instrumental to their conversion. What an encouragement is this to the Christian, to give a serious turn to his conversation when in company.

Man's dependance.—A great man, however high his office and talents, is dependent on little things. *Jonah was exceeding glad of his gourd.* However splendid and towering, man is *crushed beneath the moth*, if God does not uphold him; so that, while we are admiring the great man, as he is called, and however he may be disposed to admire himself, and to speak *great swelling words of vanity*, facts will show that he is a poor dependent creature, who cannot live a moment without God. If the Holy Spirit opens his eyes, he will perceive that he cannot stand alone; but can only support himself, and climb, like the ivy, by clasping one stronger than himself.—*Cecil.*

Cultivation of the mind.—The cultivation of the mind in science, religion and virtue, is an employment infinitely more ennobling than the decoration of the frail body. The soul is formed for eternal duration and capable of eternal expansion in knowledge and blessedness. The body is but the casket in which this heavenly gem is deposited for a few short years, and which when it has once lost its bright inhabitant, is good for nothing but to be committed to its mother earth.

Home.—The heart may seek to conceal itself from the outward world, but in the sanctuary of home it takes refuge from constraint, leaving its excellence or depravity, its charms or its defects, to the observation of others. A multitude of little circumstances that we can neither foresee nor advert, daily make discoveries of our principles and actions to those that surround us, and happy is the individual whose conduct will always bear this microscope of home!

PERSONAL CONVERSATION.

Messrs Editors,—It is admitted by our best divines, and by men of great experience, that the simple truths of God's word are the means of conversion and sanctification.—Rhetorick may awaken attention—reasoning may produce conviction of the understanding—but truth, the truth as it is Jesus, will alone subdue the heart. Of this I have no doubt. But experience fully justifies another conclusion, that even truth, as it is preached on the Sabbath to mixed assemblies, fails to produce the desired effect in a great majority of instances The reason may be given. The stateliness of a sermon—its length and general character, prevents a personal application. The multitude who hear it, is another reason.—Does the preacher address a thousand persons, the sermon, by most is regarded as an address to a thousand, and one individual appropriates only a small part of it. Remove the assembly to a lecture room, and reduce the number one half, and you will see the application of the principle mentioned. Now let the preacher take his stand in the midst of one hundred persons and speak to them, and each one will feel himself more particularly addressed. It is *individuality of application* that renders truth effectual. Hence a minister who understands this will carry out the principle, and will visit families and converse with each one *personally*. Where this is done affectionately and faithfully, a visible effect will be produced. But there are members of families that are seldom found at home; and if they are, their age, respectability, and influence prevent any personal and plain conversation. This is doubtless the reason why so few professional men, merchants and persons of wealth are ever converted. I once heard a man of high standing, and of very great possessions say, that "he was surprized at the conduct of professing Christians and Ministers. Do they believe that those of us who are unconverted are in reality under condemnation of eternal death, and are liable to perish every moment; why do they not warn us of the danger, and endeavour to persuade us to become religious?" I felt the reproof most sensibly—and from repeated conversations with those of the first intellect and the highest standing, I am convinced that plain faithful dealing, will be as successful, and is equally necessary among the rich and great, as among the poor and uninfluential. Christians and ministers too, ought never to forget that religion is a personal thing, and should always be made so. But how would a wise counsellor conduct in advising a friend, who was in danger of bankruptcy, or of contracting some bad habit?—would he speak out before a circle of friends, or in the presence of a multitude? No—He would seek a private opportunity, free from interruption—And how shall we convince one of his danger of spiritual bankruptcy, or of being irrecoverably a slave of sin? In the same way. Take him alone; and if you love him with sufficient affection, your tears and solicitations will not be unavailing.

Should this meet the eye of a minister or private Christian, who does not visit families for *the express purpose* of conversing with individuals on the subject of *personal* religion, I would say, you are neglecting an important talent, which will more than double itself—This is a means of grace of immense moral power But I have heard it said, that religion is too sacred a subject to be conversed upon in every circle, or by every individual. What sort of persons make this remark? Socinians and enemies of personal religion; and I have uniformly observed that when those who were not avowed enemies, made the remark, they were poor Christians indeed, and generally somehow connected with those who were not the friends of Jesus.—*Bost. Rec.*

UNITARIAN BIBLE.

Messrs Editors,—It is generally believed that the Bible is the only infallible rule of faith and practice; and all professed Christians appeal to it to decide their controversies on all disputed points. One man rejects the testimony of the Bible with regard to future punishment, but believes every thing which it asserts concerning heaven. May he not reject its testimony in the latter case as well as the former. A Tritarian tells me he believes the whole of the Bible—Unitarians do not profess to believe the whole, nor do they *read* the whole. Some of them, when reading the Scriptures to their congregation on the Sabbath, *omit* those passages which speak plainly of the character and offices of the Saviour. Now I wish to know who is to decide *how much* and what particular portions we ought so believe; and how much we are at liberty to reject.

If I disbelieve one verse, may I not on the same principle reject the whole?

Now that Unitarians do thus omit passages is capable of proof—Would it not be better for them to state plainly to their hearers that they do not believe those passages, than to attempt secretly to mutilate the word of God. Would it not be more consistent and *honest* in them *to make a Bible for themselves*, which shall exactly suit their system? If they are allowed to sit in judgment upon the word of God, and believe or reject whatever they please, is it of any importance whether the Author of their Bible be *human*, or *divine?* I cannot discover the difference between a Bible, which is wholly subjected to the reason of man—which may be abridged so as to suit the sentiments and taste of men—and one of human composition.—That we may more fully understand this matter, will you, Sir, request the Unitarians *to make for themselves a Bible* containing all those passages which they believe, and *nothing more*; and to stamp on *every page* of it "Unitarian Bible." And having done this, let them tell their hearers plainly that they read Unitarian Bibles—and not the Holy Bible which God has given us—because they think Unitarian Bibles more agreeable to the mind of God, and therefore the best.

From the London Evan. Magazine.

"THE ERROR OF BALAAM.

There is another error of Balaam which proves the destruction of multitudes, that is, *being satisfied with good wishes.*

"Let me die the death of the righteous," said this wicked man, although he made no effort to secure the felicity.

On an average, ten thousand die every year in our city: vast numbers of them grow up to maturity, and, no doubt, at times have good wishes; but how few turn from the error of their ways, and evince their true repentance, by bringing forth the fruits of a holy life! Beloved, have you never heard that good wishes take no man to heaven? Bunyan says, that "the way to hell is paved with good wishes;" hence we hear Pharisees, Sadducees, liars, defrauders, Sabbath-breakers, adulterers, fornicators, drunkards, spend-thrifts, and a long list of other ungodly persons, saying, "I hope it will be well with me at last; I wish to die the death of the righteous," &c. I tell you, Sirs, this is all mockery, if it be not accompanied with an earnest seeking of mercy, a fervent calling upon God, a forsaking of every known sin, and an application to Jesus Christ as the only Saviour. O, rouse from these delusions. Escape from these refuges of lies.—Let no man deceive you with vain words, nor let Satan deceive you with false hopes, neither be ye self deceived.

Our young people are in great danger of being ruined, by following Balaam's error.

Demas hath *already* forsaken us, having loved the present world; and many interesting youths who once promised fair for heaven, are sadly altered. O what a difference (do you not feel it?) since the day you left your pious father's house! *There* you could have cheerfully said, "If Balak would give me his house full of gold, I would not wound my conscience—I would not displease God;" but you afterward launched out into the world, and a golden idol was placed continually before you. The conversation of the work shop and of the market, of the counting-house and of the exchange, of the dining room, of the Sundays and Mondays, was chiefly in admiration of the idol; and you were gradually led to believe it was a God, and you fell down and worshipped it also.—This is no picture—it is a reality; and my dear young friends will bear with me, while I express my fears lest more of you should imitate so destructive an example. Whom do you think I mean? Do not transfer it to others, but take it home to yourselves. When the blessed Saviour said to his twelve Apostle, "*One of you shall betray me*," Peter did not say, "Lord is it John?" James did not say, "Lord, is it Judas?" but their souls were filled with solemn fears about themselves, and each of them said, "*Lord, is it I?*" Adopt the same plan: say, "Is it I?" Examine yourselves strictly on this momentous point. Remember that the love of money is the root of all evil: Christ demands and deserves *your love*; and if you seek first the kingdom of God and his righteousness, all needful good shall be granted unto you. O, then, moderate your desires respecting earthly things; and let your soul fix on Christ as your portion, for it will afford you more present joy than the richest ungodly man ever experienced.

There is much in Balaam's error to reprove those who ill treat the brute creation. The dumb ass, speaking with man's voice, rebuked the madness of the Prophet, saying, "Why smitest thou me? and if the cattle of modern times could speak, how would they rebuke the madness of their riders, drivers, feeders, and owners? Yes, from the plough boy to his master, from the farm-yard to Smithfield, and from Doncaster to Newmarket, all seem vying with each other in their cruelty to those faithful and serviceable creatures. A tender heart involuntarily wishes that horses and oxen could now and then speak, and give a sharp rebuke to such unmerciful men. The Hindoos are particularly kind to animals, because they believe in the the transmigration of souls. A Hindoo supposes it probable, that the spirit of one of his relatives is in the very horse which he is riding—and that when he dies, his spirit may become the inmate of the live animal, and then the hand of retri-

tution will treat him as he hath treated others. But it is very difficult to discover what is the creed of those men who can throw themselves into a violent rage with a dog, and swear horribly to a horse, and vent the madness of their hearts on some poor worn-out brute. Surely the tender mercies of the wicked are cruel!

Lastly. As there are so many errors into which men fall, and are destroyed, let us take care to build on a good foundation.

Not on our *official character.* Peter calls Balaam a Prophet, and Judas Iscariot was an Apostle.

Not on our *influence.* Princes solicited favours of Balaam, and offered much for his co-operation

Not on our *good wishes.* Never was a better wish than Balaam's.

Not on our *works.* It would be thought a great work if we could prophesy, or, cast out devils; but many who have done that, are now in hell.

Therefore, let all our dependence be on Christ. He is a sure refuge. He is the true foundation. He is the Lamb of God which taketh away the sins of the world, and whosoever trusteth in him shall never be confounded.

From the "Spirit of the Pilgrims."

TRIBUTE TO MARTIN LUTHER.

"The Protestant Church can never forget that Germany was the birth place of the Reformation.—When more than Egyptian night was spread over all the countries of Europe, and the inhabitants lay wrapt in the most profound slumber which the magic and sophorific spell of the Vatican could bring upon them, then the star of Luther arose, and shot its rays athwart the gloom.—The mists of night began gradually to disappear. Some, here and there, were awakened by the light which was beginning to gleam, and roused up to action. But ere this star had advanced to its heigth, whole nations were put in motion. It spread its cheering light over Germany, Switzerland, many parts of France, over Denmark, Norway, Sweden, England, Scotland, Ireland; and even portions of Austria, Hungary, Italy, and Spain itself were illumined by its beams.

The star of Luther has long since sunk below the horrizon. But it did not set in darkness. It left a flood of glory behind, which brightened the face of the whole heaven. Its beams have kindled up a galaxy of light in the firmament, which has continued to shine until the present hour.—This has, indeed, sometimes waxed and waned, but never suffered a total eclipse. It will never more be quenched until the luminary of day shall be blotted from the skies. It will continue to shine, brighter and brighter, unto the perfect day; when all nations will feel the genial influence of its rays, and darkness being chased from the earth, and gross darkness from the people, the whole world shall be filled with light and glory.

This is no visionary reverie of enthusiasm. He who hath begun the good work will perform it until the day of Jesus Christ. We do believe, and we have good authority for believing, that Zion will arise and shine, that her light will come, and the glory of the Lord arise upon her; that nations will come to her light, and kings to the brightness of her rising; yea, that all the ends of the earth will see the salvation of our God. Nor have we any doubt, that the glorious Reformation, begun by Luther, and still diffusing its influence wider and wider, was destined by heaven to prepare the way for the final diffusion of true Gospel light among all the nations of the earth.

We have no hostility to Roman Catholics as individuals. We believe, that there have been and that there now are in the bosom of that church, those who sincerely love the Saviour, and are devoted to his service But the spirit of the system of Popery, is not the spirit which animates them. The spirit of Jesus has predominated over it. We separate such persons in our own minds from the community to which they professedly belong. The spirit of Popery, such as awoke the resistance of Luther and his contemporaries, and such as now stretches the iron hand of despotism over Italy, and Spain, and Portugal, and South America, and the greater part of France, and a considerable portion of Germany, is a spirit so alien from that of Christ, and so hostile to the eternal interests and to the rational liberties of man, that we are compelled, from the bottom of our hearts, to be Protestants; and to believe, that Germany gave to the world, in the person of Luther, one of the greatest benefactors of the human race.

That interesting country has never ceased, since the days of Luther, to produce many able and enlightened defenders of the true principles and doctrines of the Reformation. With but small and partial interruptions, of little consequence, the doctrines propagated by Luther and Malancthon continued to be cherished throughout the Protestant part of Germany, until within about half a century from the present time.

THE WORLD IN MOTION.

The moral world—says a writer in a late number of the Eclectic Review—is certainly moving with accelerated motion, and turns quicker on its axis. Every body, in this country at least, is hurrying forward. Every thing is got up in a hurry;—epics, commentaries, novels, lives, palaces, universities, administrations,—all are got up against time.—Flowers do not, we believe, grow faster than they did a century ago; but boys grow faster into men, and girls into women. Fortunes are more rapidly acquired and lost.—There is a general stir in the political, the commercial, and the religious world. The consequence is, that every body is, or fancies himself, busy. Every one now travels in a hurry. Reading men have no time, and read in a hurry. Authors, poets themselves, disregarding Horace, write in a hurry. There is a wonderful increase of knowledge in circulation, but never, perhaps, was there less reflection. 'Many,' as Coleridge says, 'mistake quick recollection for thought!'

CHRIST OUR SHEPHERD.

Extract from the Rev. J. Newton's Posthumous Letters.

We are Christ's sheep: He is our Shepherd. If a sheep had reason, and were sensible of its own state; how weak to withstand the wolf; how prone in itself to wander; how utterly unable to provide for its own subsistence; it could have no comfort, unless it knew that it was under the care of a shepherd: and in proportion to the opinion it formed of the shepherd's watchfulness and sufficiency, such would be its confidence and peace. But, if you could suppose the sheep had depravity likewise, then it would act, as we often do,—its reason would degenate into vain reasoning; it would distrust the shepherd, and find fault with his management. It would burden itself with contrivances and cares, tremble under the thoughts of a hard winter, and never be easy unless it were surrounded by hay stacks. It would study from morning till night, where to hide itself out of the wolf's way. Poor, wise, silly, sheep! if thou hadst not a shepherd all thy schemes would be fruitless. When thou hast broken thy heart with care, thou art still as unable to preserve thyself as thou wert before, and if thou hast a good shepherd, they are all needless.—Is it not sufficient that he careth for thee?

RESURRECTION OF THE JUST

"To a mind which is disposed to serious meditation, how many subjects of deep interest are suggested by the condition and destiny of man! If we look back for a few years, not one of the many millions, who at this day inhabit the earth, had been called into being: the world was to us if it existed not; and after the lapse of a very few years, another race will have succeeded, and we shall have passed into that invisible region to which so many generations had been carried before us. While we look upon the scene around us, it is every day changing before our eyes: many of those with whom we have formerly taken counsel together, and some perhaps who were most dear to our affections, have now gone to the house appointed for all living. And what then has become of them? Has the principle of life been destroyed with the corruptible body? Has the body itself perished in the grave? and is nothing left for us but to contemplate with sad, or even hopeless forbodings, the dark night of futurity? The gospel invites us to beter contemplations: it rolls back that thick mist which hangs over the tomb, and tells of life and immortality in the regions beyond it. It bids us extend our views to the day which is emphatically called *the day of the Lord*: it points to us the Son of God descending in the clouds of heaven, and exhibits to us the glorious spectacle of *them which sleep in Jesus*, as they are summoned from their graves and assembled before him. It gives the assurance that of those who have departed in the faith of Christ, and those who, possessing the same faith, are alive at the period of this mighty consummation, not one shall be wanting: they shall all *meet their Lord in the air*, and shall *from that moment be with Him for ever.*"—*Dealt. Ser.*

The man who is governed by appetite or passion, is neither his own friend nor his own master. And when a man is his own enemy and a slave to his own inclinations, he has to deal with a dangerous foe and a formidable despot.

THIRST FOR HONOUR.

The following *bright* example of precious attachment to the "laws of honor" will not, it is to be hoped, be lost upon the duellists of this country. From the respectability of the source, it is worthy of emulation:—

A few days ago, a poor little chimney sweep, begrimmed with soot, and his teeth as white as dominoes, went into a gunsmith's shop in the New Road, and bought a dozen bullets for duelling pistols. "But what do you want with duelling bullets?" said the shopkeeper. "Oh!" rejoined the little grimming black imp, "I only want a dozen or two *just to practice with!*" This a new proof of the march of intellect.—*London Paper.*

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REVIVAL AT PERRYVILLE, Ky.

Extract of a letter to the Editor of the Western Luminary from a friend, dated, April 29, 1828.

"It is right for the people of the most High God to thank him for the prosperity of Zion. It cannot then be wrong for us to hear and tell of her prosperity.

The Rev Gideon Blackburn, a faithful veteran in the service of Zion's Holy King, has been preaching occasionally at Perryville since last fall In February last he organized there a Presbyterian Church consisting of 23 communicants. On the 3d Sabbath of the present month he administered there the sacrament of the Lord's supper. Twenty nine persons were then added to the Church; 20 on examination, and 9 on certificate. About 50 more came to the anxious seats, seeking the instruction and prayers of God's ministers and people."

DANVILLE, KY.

Extract of a letter from a student in Centre College, dated May 2, 1828.

"I would just inform you that last Monday closed our sacrament here, and I do think it was one of the most interesting occasions I ever witnessed The whole number united to the church for the first time was 17, and two received from other churches. On Sabbath night about 50 came to the anxious seats, and on Monday nearly double that number. The work is still progressing. Many of the students of College were deeply impressed. Some have professed that they have been born again."

From the Missionary Herald.

SANDWICH ISLANDS.

LAHAINA.

EXTRACTS FROM THE JOURNAL OF MR. RICHARDS.

Remains of Idolatry.

June 11, 1286. Sabbath. Last evening Boki called to inquire, whether it would be proper for him to go to Kanapali, to spend the Sabbath, and conduct worship with the people. On being told, that it would be proper, he immediately set sail. This place is about six miles from Lahaina, or rather the principal village is that distance, but the district is a large one, being perhaps thirty miles in circumference. The number of inhabitants in the village is about 500 Meetings have been regularly conducted at that village ever since October last; generally by Taua, Robert, or Bartimeus Soon after they commenced attending meeting there on Monday morning, as they were about leaving the place, they saw, in a conspicuous part of the village, three high poles with a taper flying from their tops like ensigns. They persuaded the owners to take them down, and send them to me; and on the next day, on going to my door, I found these ensigns flying in front of my own house. On inquiry I found they were the Akua mahi ai, which may answer perhaps to the Ceres of the Romans, or more literally the god of husbandry. One object of Boki in going to Kanapalia was, to ascertain whether the worship of such gods is still continued, and if so, to stop it entirely. There are still, in many places on the islands, multitudes who continue in rather a secret manner to worship their old false gods, but the number is every month growing less.—At Kanapali, where, six months ago, they were all adherents to the old idolatrous system, the outward forms of the Christian religion are now observed in more than half the houses The same is true of many other places on this island.

Execution of salutary Laws.

13. The people assembled early this morning on the beach, to see inflicted the penalty of a law, which was proclaimed at this place by Kaahumanu, and which I mentioned in my journal nearly two years ago. Until within a few months, this law has been entirely disregarded both by the chiefs and by the people. Indeed there have been two chiefs of distinction, who have stood in the way of all law for the preservation of morality. Several months ago, a noted thief at Oahu was sentenced by Karaimoku, and Kaahumanu, and other chiefs, and put on board a vessel in irons for transportation to the island Kahurawe. The vessel arrived at Lahaina, and by a chief here the convict was taken out, and has had his liberty ever since But that chief, God in his providence has seen fit to remove by death. A few days ago a female arrived here in irons, under the same sentence, though not for the same crime as the thief who was liberated. She had not only broken a law of the chiefs by devoting herself to the most infamous practices, but had also, both publicly and privately, expressed her contempt of all law, and that too after she had been frequently counseled by Kaahumanu, and as frequently promised reform. She had declared, that she would persevere in her inquity, even though the chiefs should inflict the utmost penalty of the law. Last evening a council of the chiefs in Lahaina was summoned to meet this morning, and a crier went through the village inviting all the people to be present.—Early in the morning, the council met, and the people assembled, and the two convicts mentioned above were brought forward.

The chiefs then unanimously expressed their approbation of the sentence that had been passed upon them by the chiefs at Oahu, and declared their determination to punish all who should be guilty of like crimes. They then called the governor of Kahurawe, to whom they committed the criminals, charging him to keep them safely; at the same time telling him, that if they escaped from the island, he would be called to account for it.

They also called on all the people to be witnesses of their determination to stop the former iniquitous practices of the islands, and assured them that they should persevere in the new course which they had adopted. The convicts, were then, in presence of the people, ordered to the canoes, and the multitudes dispersed.

The effect which their proceedings will have on the minds of the people, is yet to be learned, but it can scarcely be otherwise than beneficial.

Death by a Shark.

14. At nine o'clock this morning, while sitting at my writing desk, I heard a simultaneous scream from multitudes of people, Pau i ka mano! Pau i ka mano! (Death by a shark! Death by a shark!) The beach was instantly lined by hundreds of persons, and a few of the most resolute threw a large canoe into the water, and alike regardless of the shark, and the high rolling surf, sprang to the relief of their companion. It was too late The shark had already seized his prey. The affecting sight was only a few rods from my door, and while I stood watching, a large surf almost filled the canoe, and at the same instant a part of the mangled body was seen at the bow of the canoe, and the shark swimming towards it at her stern When the swell had rolled by, the water was too shallow for the shark to swim. The remains, therefore, were taken into the canoe, and brought ashore. The water was so much stained by the blood, that we discovered a red tinge in all the foaming rollers, as they approached the beach.

The unhappy sufferer was an active lad about fourteen years old, who left my door only about half an hour previous to the fatal accident. I saw his mother in the extremity of her anguish plunge into the water, and swimming towards the bloody spot, entirely forgetful of the power of her former god. As she followed the remains to the house, Mrs. Richards and myself accompanied her, and endeavored to assuage her grief.

The particulars I found on inquiry to be these. A great number of people, perhaps one hundred, were playing in the surf, which was higher than usual. Those who were nearest to the victim heard him screech, and perceived him to strike with his right hand, and at the same instant saw a shark seize his arm. Then followed the cry which *I* heard, which echoed from one end of Lahaina to the other. All who were playing in the water made the utmost speed to the shore, and those who were standing on the beach saw the surf board of the unhappy sufferer floating on the water, without any one to guide it. When the canoe reached the spot, they saw nothing but the blood, with which the water was stained for a considerable distance, and by which they traced the remains whither they had been carried by the shark, or driven by the swell. The body was cut in two, by the shark, just above the hips, and the lower parts together with the right arm were gone.

Many of the people connect this death with their old system of religion; for they have still a superstitious veneration for the shark, and this veneration is increased rather than diminished by such occurences as these.

It is only about four months since a man was killed in the same manner at Waihee, on the eastern part of this island. It is said, however, that there are much fewer deaths by the shark than formerly. This perhaps may be owing to their not being so much fed by the people, and therefore do not frequent the shores so much.

16. Received an invitation to attend a public dinner at the new house of Hoapiri. The practice of a formal dedication of houses, has been introduced here from the Society Islands. The manner of doing it is by giving a dinner, and the guests, while at the table, make speeches or exhortations on some religious subject. Sometimes there are not less than ten or fifteen addresses, which occupy two or three hours. I have not said any thing to encourage this practice, for I have thought that the minds of most of the people seemed more directed to the dinner than to the addresses.

From the N. Y Observer.

FOREIGN NEWS.

Since our last, London and Liverpool papers have been received here to March 1st.

SIGNAL TRIUMPH OF LIBERAL SENTIMENT.—The London Times of the 28th of February says, "The majority of 44 in the House of Commons, on Tuesday night, in favour of the repeal of the celebrated Test and Corporation Acts, is in truth what may be called a thundering event. It will sound from one end of the kingdom to the other, and the echo will be heard in foreign parts."

MORE DISTURBANCES IN SPAIN.—Letters from Barcelona, of February 12th, state that a band of 200 Carlists had entered a village four leagues from Barcelona, levied contributions, and carried off all the horses to the mountains. The insurrection became more formidable daily, and it is said to be instigated by the French Jesuits.

AFFAIRS OF THE EAST.—The complexion of things in the East is more than ever like war, as will be seen by the following items:

Says the Gazette de France of February 26, "We have this instant received fresh letters from Constantinople dated 26th of January. Circumstances appear at length to indicate the approach of a crisis which has been long feared. The last hatti-scherri which destroyed all hope of a reconciliation with Russia, as well with respect to its internal affairs and the treaty of Ackerman, as with regard to the proposals of pacification, has been read in all the mosques; and the immediate closing of the Bosphorus against the ships of all the Christian nations, affords a proof that the late negociations have so incented the Porte, that it no longer cares for the maintenance of the existing treaties with the other States.

A palace for the Sultan is building on the Asiatic coast with ditches and fortifications, to which he may retreat in case Constantinople may be besiged.

Accounts from Smyrna state that affairs in that city were becoming very critical for the European inhabitants.—The affairs of Scio contributed still more to irritate the government It is said the fort, being in want of water, would not be able to hold out over eight days, and the presence of the celebrated Canaris, hindered the expedition fitted out at Mytilene to assist the Turks, from effecting any thing.

The Consuls of the Allied Powers at Smyrna had resigned their offices, but had not left the city.

Mr. Straftford Canning is said to have brought important despatches from St

Edward Codrington. Lord Heiden, who commands the Russian squadron, has suggested that in the event of the Porte's refusing to concede to the terms demanded by the allies, to blockade the extremities of the Hellespont, as in the always improvident, and at present exhausted state of the Turkish Empire, it is scarcely possible that Constantinople can be furnished for many weeks, and the resources of Roumelia, it was stated, must be pretty well consumed.

ALEXANDRIA, Dec. 29.—On the 27th, in the morning, a division of the Egyptian fleet from Navarin, under the flag of the Captain Bey and the Patroni Bey, appeared off the harbor. Towards noon these vessels were close in to the shore, being the remains of that fleet, on which six months ago, the hopes of the Porte were founded. There are eight brigs, four cutters, and four frigates, and several transports. A ship of the line and two frigates, which had separated from the squadron in a gale of wind, and respecting whose fate some apprehensions were entertained, are expected. Above 14,000 persons were landed and encamped on the coast.—Among them are slaves of both sexes, wounded soldiers, and about four thousand troops, who have become unfit for service, as well as the entire harem of Ibrahim Pacha. It appears, therefore, that it is intended to send from the Morea all those persons who cannot perform actual service, and that a great motive is the scarcity of provisions.—Ibrahim Pacha himself will remain in the Morea. On the news that the fleet had entered our port, all the inhabitants assembled there, and the Viceroy himself inspected it. The sight of it appeared to awaken feelings in him which some persons thought they perceived on a preceding occasion, but respecting which they would willingly deceive themselves. It is affirmed, in short, that the Viceroy is in his heart, by no means inclined to peace—that he very deeply feels the defeat at Navarin—and that he is, above all, extremely indignant that the Greeks are still permitted to carry on their operations both by sea and land without any opposition from the Allied Powers: and that he has even been induced to advise the Sultan, in case these excesses are not suppressed, to have recourse to the sword and declare war, in which he may depend on the entire support of Egypt. All the measures taken here indicate preparations, if not for an offensive, yet for a defensive attitude. We have no recent accounts of the insurrection of the Wechabites.

LONDON, Feb. 28.—The most current rumours in the afternoon were, that the most dreadful excesses had been committed at Constantinople subsequent to the departure of the mail, which arrived from thence to-day, and that the Franks were all put to the sword, and that Government had ordered that several regiments of infantry and cavalry should be immediately put on board transports for the Morea. These rumors tended very much to add to the uneasiness in the public mind, occasioned by the prospect of war.

THEATRE DISASTER.

The roof of the New-Brunswick Theatre, in London, fell in at 11 o'clock on the morning of the 28th of February, while the performers were engaged in a rehearsal. The proprietor, Mr. Maurice Gilbert, three or four of the performers, including Miss Feron, sister of the celebrated actress of that name, and 8 or 10 other persons, were killed. The roof was an iron frame. The public blamed the architect—but he states that the fault was in the proprietor having suspended the whole weight of the stage and machinery to the roof contrary to the advice and remonstrance of the builder.

From the N. Y. Advocate & Journal.

NEW PRINTING PRESS.

We mentioned, a few months since, that a method had been discovered whereby both sides of a sheet of paper could be printed at one operation without turning the sheet. We now have the pleasure of stating, that the enterprising inventors have so far succeeded, that they have put the machine in operation in this office, where specimens of the work may be seen. The sheet is drawn through the machine on a straight line, passing over one form of types, and under the other, and receiving a fair and beautiful impression on both sides. The rapidity with which the machine operates is suprising. It is supposed to be capable of printing from four to five thousand sheets in an hour; while the common hand presses throw off only three hundred on one side. The machine is so constructed as to feed itself with paper, and lay it off by its own apparatus, requiring only a single attendant. It is very simple in its construction—is easily kept in order, and does not occupy more room than a common hand press. The press now in operation is used for steeotype printing; and the inventors have another nearly completed, on which we expect to print the Christian Advocate and Journal.

To the Editors of the N.Y Evening Post

LIVERWORT.

GENTLEMAN—You will confer a favor on many now suffering by coughs, colds and spitting of blood, by making known in your valuable paper the complete relief obtained by the decoction made from the Liverwort, and the syrup of the same, if genuine and taken in season, or before the lungs become ulcerated.—There is no disease which so completely baffles the skill of the physician, and mocks the power of medicine, as the the consumption, (no less than 1800 died in the city of New York the last year,) and even the liverwort will not effect a cure after the lungs become ulcerated. It is only in the inflammatory stage that the liverwort is useful. It is now ascertained, from the best medical authority, that the liverwort possesses four valuable qualities in removing and curing coughs, colds and spitting of blood.

I Diuretic, (promoting the flow of urine.)

II. Diaphoretic, (producing perspiration.)

III. Mucilaginous, [expectorant and healing]

IV. Tonic, [bitter and astringent]

During the time of taking the liverwort tea or syrup, the patients should abstain from all heating and stimulating food and drink. Milk should be their principal diet. Great care should be taken in procuring the genuine herb and syrup; there is an herb that much resembles the genuine, but does not possess the same qualities. If the lungs have become ulcerated, which may be known by the sinking of the matter in water raised in the morning, then the liverwort will be of no use to the person in this stage of the disease.

GREAT FIRE AT ALBANY.

The Albany Argus of Thursday, April 17th, says that at half past 12 o'clock that morning, a fire broke out in Beaver street which entirely destroyed 28 buildings, viz. 12 on South side Beaver street, 5 on North do. 2 on Green street, and 7 on N. side of Hudson-street.—Most of the buildings were old, and not very valuable. N. Y. Obs.

FIRE AT ROCHESTER.

On Friday morning April 11th, a fire broke out at Rochester, and destroyed the Saddler's shop of John Watts, in which it originated, the store belonging to A. M. Schermerborn, those of Thorn & Frink, and Caldwell & Sibley, together with the range of warehouses on the west side of Fitzhugh's bason.—The store occupied by A & C. B. Kellegg was taken down, when the progress of the fire was arrested. Loss estimated at only $10,000. In.

RUINOUS EFFECTS OF GOLD AND THE BOTTLE.—John Copps, the owner of the land on which is one of the most productive gold mines in North Carolina, lately died near Charlotte. Before the discovery of the mine he was a poor man, and obtained a scanty subsistence for himself and family from his barren farm. His gold mine was his grave! No sooner were his pockets lined with cash than he and his family plunged into extravagrance and excess, and he took to the bottle, which cut short his days.

PRINCE OF TOMBUCTOO.

The Prince of Tombuctoo, a Moon who for thirty years has been the slave of a gentleman in the neighbourhood of Natchez, has been liberated, and is now on his way Eastward to embark for his native country. His arrival at Cincinnati, accompanied by his wife, is mentioned in the Gazette of that City. His liberation was effected by the Colonization Society, with the view to send him to the colony at Liberia, and the citizens of Natchez raised a subscription and purchased his wife. There is no doubt of his being a Prince.—REPORTER.

For the Western Luminary.

OBITUARY.

Died in Grant county on the 26th of April, at the house of *Amos* G. Phillips, Mrs. MARTHA PHILLIPS, relict of *Thomas* Phillips, aged 70 years. She had been a practical believer in the Christian religion, and a member of the Presbyterian Church, upwards of 50 years. No Christian has ever appeared to be more deeply penetrated with a sense of human depravity and corruption, and of the purity and holiness of God's nature and Laws; or more explicit in disclaiming all merit of her own, bumbling herself at the foot of the cross as the chief of sinners, and grounding all her hopes of salvation on the Divinity and Atonement of the Lord Jesus Christ.

JUST PUBLISHED,

AND for sale at the office of the Western Luminary, and likewise at the bookstore of Mr. M. Kennedy on Main Street, and that of Mr. Palmer on Jordan's Row,

A SERMON

ON

CHRISTIAN BAPTISM,

Shewing the Apostolic practice, both as to SUBJECTS and MODE.

BY SAMUEL STEEL,

Pastor of the Presbyterian Churches of Winchester and Hopewell, Ky.

Price 25 cents per copy, or $2,50 per dozen.

N. B. Orders for the work, post paid, (enclosing the cash) and addressed to Mr. T. T. Skillman, Lexington, or to the Author in Winchester, will meet with due attention.

RECOMMENDATIONS.

We the subscribers, having examined a "Sermon on Christian Baptism" by the Rev. Samuel Steel, consider it as giving a clear, concise, and well arranged statement of the scriptural arguments in favor of what we believe to have been the Apostolic practice in the administration of that ordinance. And we hesitate not to recommend it to the careful perusal of all who may wish for information respecting the SUBJECTS and MODE of Christian Baptism. ROBT. STUART,

Pastor of the Presbyterian Churches of Walnut Hill & Salem.

JAMES BLYTHE,

Pastor of Pisgah Church.

NATHAN H. HALL,

Pastor of the 1st Pres. Ch. Lexington.

Extract of a letter from the Rev. Dr. Cleland, dated Mercer County, Ky. April 26th, 1828.

"I have read this sermon with attention and satisfaction. The arrangement is simple and judicious; the propositions concisely and clearly stated; the conclusions legitimate and fair; the arguments and proofs pointed and conclusive; the style is plain, pleasant and inoffensive—free from sarcasm, reproach and abuse. The whole is accommodated to persons of moderate capacity, who may read with understanding, and without a sacrifice of time, or the perplexities of laboured criticism and research. I cordially wish it an extensive circulation in our churches, hoping it will meet with merited success. I also cheerfully recommend it to the attentive perusal of our baptized youth, for their further confirmation and establishment; and especially to those persons who may feel doubtful as to the validity of their own baptism, or hesitate respecting the baptism of their children."

THOMAS CLELAND.

TRACT DEPOSITORY.

IN LEXINGTON, KY.

A GENERAL ASSORTMENT OF TRACTS from the American Tract Society, constantly on hand, and for sale at the New York prices—ten pages for one cent. Application to be made to

LUTHER STEPHENS, Agent.

A small assortment of SABBATH SCHOOL BOOKS, for sale at the same place. LEXINGTON, Ky.

THE WILDERNESS SHALL BUD AND BLOSSOM.

Extract of a letter to a lady in New Haven, from the Rev. Mr. Chase, a Missionary in the destitute parts of Mississippi.

PINCKNEYVILLE, Jan. 3, 1828.

MY DEAR NIECE.—I returned last evening somewhat fatigued, but felt refreshed and thankful for your kind letter. I had been to fulfil an appointment eighty miles distant, preached four days in succession, and had the happiness of administering the memorials of a Saviour's dying love, to a people that were truly hungering for the bread of life. The exercises of the Sabbath confined them nearly *five hours*, with only a recess of ten or fifteen minutes, and still they seemed unwilling to go. They listened as though it were indeed for eternity; and at the close, many of them, as they pressed my hand, their eyes streaming with tears, implored the blessings of heaven upon me, and appeared to "sorrow most of all, that they would" probably "see my face no more." That is the only place which I have ever seen in this region, where the Gospel has any thing like a commanding influence. It is a section of country lying between two streams called, Tonshehpoho, (a Choctaw name signifying Corn-Cob,) and Bogue Chitto, (English Great Creek,) near the southern boundary of the State, and nearly in the centre of it from east to west. Among its first settlers, about ten years ago, were two elders of the Presbyterian Church from Georgia; the one has thirteen children, and the other twelve. Four years ago, a church was organized there, and a third elder appointed, who has also twelve children, like the patriarch of old. And what is still more remarkable, all the children of these three families, that have arrived at or near maturity, have become children of the Highest, and afford pleasing evidence of their renewed state. I gave one of the elders the Tract entitled "The Swearer's Prayer," and requested him to give it to the most profane man in in the neighborhood. He replied, "I do not know a man in the whole settlement who uses profane language." The report of a gun was heard after meeting on the Sabbath, and it was remarked, "That did not sound right." The persons present replied, "They had no doubt, if the matter was inquired into, but it would prove to be an accidental discharge in striking fire when the family returned from meeting; for they did not think there was a man in the settlement who would do such a thing on the Sabbath." I know of no other place in this region, where these two sins in particular do not exist to an alarming extent. To see one such instance of the purifying influence of the Gospel here is, like finding a spring in a desert. What a glorious day will that be, when every heart becomes the temple of the living God, and all show forth his praise. I cannot regret the hardships and privations of laboring in a field like this; and it is seldom indeed that I feel any momentary misgivings of heart in view of the difficulties before me. Of all the places in which I have ever been, this appears to be the best calculated to impress the minister of the Gospel, "with a deep and realizing belief of our Saviour's declaration, "Without me can ye do nothing."

Three weeks ago I revisited the church organized last Spring at Baton Rouge, preached there three days in succession, and administered the Lord's Supper. Nine new members were added, and four or five others examined and judged to be proper subjects for admission, but they were providentially prevented from attending on the Sabbath. The meeting was very solemn and interesting. Some of the new members had been zealous adherents of the Roman Catholic communion. The renunciation of their errors was a new era in the history of that modern Sodom. Last year at this time we were looking at that place with sorrow, as destitute of any thing like a church of Christ: but now we are permitted to rejoice over one there, consisting of thirty-one members, and a pleasing prospect that the number will soon be increased.

Rel. Intel.

Extract of a letter from Elder A. W. Clopton, now in Georgia, to the Editor of the Columbian Star.

There is a most glorious revival throughout this section of country, as well as in Jasper and some other places. Since October, 1826, Elder King has baptized about 140 persons—and since last October, Elder Cyrus White has baptized, if I have been correctly informed, and if my memory does not fail me, about 280 persons.—Elder Henderson has baptized a considerable number, and Elder Barnes, about Island Creek, has baptized 30 or 60.

A very precious work of the Lord is going on at Sardis Meeting-House, in Pike County, under the ministration of Elder John Mitney. The revival in the bounds of Elder White's congregation made its first appearance, if I have been correctly informed, at the Georgia General Association. Some oppose this Association, on the ground that there is no scriptural warrant, as they can discover, for it. When I see and hear some of the dear brethren, children of God, starting and urging objections of this kind to the grand and glorious efforts that are now making to extend the Redeemer's kingdom, I am reminded of the pitiful, childish, and even superstitious disputes, in Dr. Owens day, about the clerical dress.

Extract of a Letter from Rev. Daniel Bartlett, to the Editor of the Christian Watchman, dated Warren, Me. March 16, 1828.

There is a precious revival in this place, and 58 have been added to the church by baptism. Many more are believed to be born from above, and the good work continues. The Congregationalists have recently formed a church here, of 30 or 40 members.

In Thomastown, 30 or more have been baptized, and the attention to religion increases.

In St. George, a powerful revival has commenced. About 30 have been baptized in the last three weeks.

In the towns of Friendship and Cushing there are favorable indications. Several appear to have recently been brought into Gospel liberty. So general revivals in this section of the country, were perhaps never before known.

Extract of a Letter from Rev. Simon Shailer of Haddam, Conn. dated March 11, 1828.

The reformation in this place commenced in the West part of the town, last fall, and has since then spread to all parts of it. The work has been unusually great and glorious. I have not failed of attending the ordinance of baptism for eight Lord's days past, in which time I have baptized forty-one; who have united with the church in this place. Of the baptized, twenty-three are males, and eighteen females. The number of hopeful converts through the whole town, among the various denominations, is probably from 2 to 300.—*Ch. Secretary.*

INTERESTING FROM MASSACHUSETTS.

A letter to the Editors from a gentleman in Berkshire County, Mass dated 4th April, says, "There is nothing particularly interesting in our Zion; but in the adjoining County of Franklin, six or seven towns are experiencing a refreshing from the presence of the Lord. In Conway, where I spent the last Sabbath, the work is very animating. At first it was confined almost exclusively to heads of families. Some of the converts had been scoffers, and in one instance an *infidel* has erected an altar to the living God. The reformation is now spreading among all classes.—In Ashfield there has been for a few weeks past, a very cheering revival among a School of Young Ladies. The whole number in the School was 45. About five weeks since, the Instructress told me that a solemnity rested on the minds of all, and that there was one instance of hopeful conversion. A week ago, when the School closed, *every member except five* (and previous to the revival the number of professors was small,) *were hopeful subjects of grace, and these five were deeply anxious.* Truly God is sovereign in the dispensations of his mercy; for as yet there has not been an instance of conversion in the Society where the Institution is located."—*N. Y. Obs.*

MONTREAL, L. C.

Montreal is a flourishing city in Lower Canada; situate on an Island in the river St. Lawrence, and contains about 30,000 inhabitants. The population is composed of French, Scotch, Irish, English and Americens. There are many good people, who love the Lord Jesus Christ; who, among other things have established Sabbath Schools to build up his kingdom. The following is extracted from a letter from one of Superintendants to the Editor of the (New Jersey) Sunday School Journal.

"You will be gratified to learn that our School daily increases in knowledge. The pertinent answers of the scholars to the questions from Judson's selection, are truly surprising. In our address from the desk we are more careful to apply the lesson than to explain it, since our Teachers are becoming good expositors to their respective classes, in which duty they are assisted by an attendance on our Bible class on the preceding Sabbath.

We have recently had cause to rejoice with the angels over one or two repenting and returning sinners. Our prayer is that "the Lord would open the windows of heaven," and shower the blessing of his grace upon us. The more I contemplate the subject, the more I see the vast importance of Sabbath Schools. What a generation are we training up for future usefulness. Some, the Lord will doubtless make watchmen on Zion's walls; others, energetic and diligent supporters of our evangelical Societies. In short, "a generation to praise him" are now encompassed in our various folds. Let us then, my brother, "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we *know* that our labor shall not be in vain."

INDIAN MISSIONARIES.

From Mr. Moffit's address to the Methodist New England Conference.

The Indians, when our pilgrim fathers first set their feet on the

Plymouth rock, where the lords of the soil. They were kings and princes in their native wilds, and roamed, free as the mountain air, amidst the lofty trees of their own wilderness, planted far back towards the first dawn of creation; and when the pilgrims possessed their smiling plains, levelled their wild forests, tore open the bosom of their fields, and covered their fair rivers and lakes with the white sails of commerce, they did not give them the streams of the water of life as an equivalent. As the fathers spread out their colonies over the land, and their cities on every plain, slow and sullen the sons of the forest retired, and when measures were taken to civilize them—when they were told to fell the trees, to break up the fields, to erect the commodious edifice, their souls recoiled at the immense remove between their simple, unrestrained habits, and the arts of civilized life. It has been reserved for the present day to place Christianity before civilization; the results are glorious.

Songs of rejoicing break out in the western wilderness. The Indian converts in the wilds of Canada, not content with receiving Jesus themselves, become missionaries and exhorters to other tribes more remote, and the holy flame approximates the ice bound shores of the frozen ocean, and the shouts of triumph shall be heard from the hoary regions where the foot of civilized man hath never penetrated.

DEATH OF THE REV. ARD HOYT.

Intelligence has been received of the decease of this aged and venerable missionary at Willstown, in the Cherokee nation, on the 13th of February. No particulars are yet known to the Editors of this work, except that he died suddenly. He has long been before the community as a faithful laborer among the Indians; will long be affectionately remembered by the people, for whose sake he made his home in the wilderness; and the Lord, doubtless, will hold his name in everlasting remembrance. "Blessed are the dead, who die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them."

INTERESTING NEWS FROM BURMAH.

Extract of a letter from Mrs. B. to her brother in Hartford, Conn. dated Salem, April 8, 1828.

This morning we had the happiness to procure a large parcel from India, by an arrival at Boston; and our hearts were refreshed by the intelligence, that our beloved Missionaries in Burmah were most of them in very comfortable health, Dr. Price excepted: he is suffering with a pulmonary complaint, but we hope not fixed, Dr. Judson, Mr. Wade, and Boardman, with their companions, are all at Maulo-mieng, and the Burmans visit them in great numbers at their house, and their congregation for worship, is from 12 to 20. Mrs. Wade has a school of 20 girls, and Mrs Boardman expected to be engaged soon in teaching the poor little heathen girls. She writes with deep feeling." "Believe me, (she says) my dear friend, I never was so happy in my life." Her ardent desire is now granted. She has arrived with the people for whom she wishes to toil, and for whose spiritual welfare she appears not only willing, but cheerfully makes any sacrifice necessary. Dr. J. mentions that the Burman teacher they sent out, is instructing his countrymen with energy and success.—But my time will not admit of copious extracts; and as they will soon appear in print, I forbear to enlarge, for as I have not the journal, and have heard it read but once, I cannot do it justice. There are touching sentences of the power and grace of God, in supporting another of the female Burman Christians, in her exit from earth to heaven; for I thought, when I heard her remarks,—surely dying to her was but going home. O may my latter end be like hers."—*Ch. Sec.*

SABBATH SCHOOLS IN ALABAMA.

The first annual Report of the Selma Sunday School Union has been recently published in the Selma Courier. The Union consists of six Schools with five Superintendants, 36 Teachers and 265 Scholars. The schools are situated in *Pine Flat*, *Mount Pleasant*, *Craig's Ferry*, *Valley Creek Church*, *Selma*, and *Mulberry*, east of Selma. All these Schools have been organized within about fourteen months. The Board makes an earnest appeal to the public, and particularly to the citizens of Dallas County in behalf of this Institution. The following are the closing remarks of the Report.

Finally, we have done but little—much yet remains to be done. There are in our country between 3 and 4000 children, who should be brought under the influence of this hallowed institution. The parents of one half of this number have not, according to the report of our *Tax Collector*, even a Bible in their houses. What heart then that is not frozen to insensibility, will not feel for the destitution of these precious little immortals?—Let the officers and members of this Society *arise and act*, the work is great, but the reward is rich! Let us not be wearied in our efforts, nor dismayed by opposition.—The progress of truth and righteousness has always been opposed—but it will prevail. The voice which bid Israel go forward through the wilderness, bids us advance. God is our Superintendant. Let us remember we act under his inspecting eye; that He will be our final Judge; and that then "he will not be unmindful of the work and labor of his servants" But will say "inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." "Well done thou good and faithful servant, enter thou unto the joy of thy Lord."

INFLUENCE OF A SABBATH SCHOOL INSTRUCTOR.

A little boy belonging to one of the schools in Rochester, N. Y. who a few months before had been sought out by a faithful teacher from the abodes of wretchedness and sin, was observed to be very late in his attendance, and unusually sorrowful in his appearance. One morning just before the school closed, the superintendent stepped to the door, met the little fellow approaching with hasty steps. On inquiring why he was so late—with the big tear standing in his eye, he says, "Mr. ——— will not let me come. He works on the Sabbath, and says I must work—and it's wicked, is it not? He swears too, and you said it was wicked to swear.—Oh! I wish I could live somewhere else, so I could go to the Sabbath school and learn." What a reproof is this, to multitudes who have enjoyed religious instruction from the cradle, and yet profane the holy Sabbath! and what an encouragement to the faithful discharge of duty.—*Gen. S. S. Herald.*

From the Philadelphian.

IMPORTANT TRACT RESOLUTION.

The Board of Managers of the Philadelphia Branch Tract Society, encouraged by their past and almost unexpected successes, and inspired by the spirit of the times, on Wednesday last adopted unanimously the following resolution.

Resolved, That, with reliance on divine aid, we will form in every inhabited township, and in every congregation that will give permission in the States of Pennsylvania and Delaware, an Auxiliary Tract Society previous to the first of January 1830.

We are happy to add, in connexion with the above, that the friends of Sunday Schools, also, have abundant reason to rejoice in the annexed resolution, of similar tenor and spirit, recently adopted, by which their excellent influences are to be shed abroad in every part of a neighboring State.

Resolve of the Maryland Union.

At a late meeting of the Sunday School Union of the State of Maryland, it was Unanimously resolved, that the said Union "undertake, in humble reliance upon the aid of Almighty God, in the space of two years, to institute or cause, or procure to be instituted in every town, village, congregation, society, or section of the State of Maryland, where it is practicable, a Sabbath School or Schools for the purpose of instructing the rising generation to read the sacred Scriptures."

"ETCHINGS FROM THE RELIGIOUS WORLD."

A work consisting of 215 pages octavo, bearing the above title has just been published. Its author the late Rev. Dr. Henry, had conceived the design of presenting in a narrative form, a number of prominent incidents which had occured within his knowledge, for the purpose of illustrating and enforcing the doctrines and duties of Christianity In part, only, was he permitted to execute his purpose; but that part is replete with interesting developements of character, and with reflections of a salutary tendency. While engaged in this labour he was arrested by the hand of death, not, however, until he had left this additional monument of his unremitted exertions to promote the cause of religion, and of his talents to accomplish what he designed. We shall not attempt to give an analysis of the work. The reader will find in these Etchings, "some answers to the cavils and excuses of the natural heart—some clue to prevalent self deceptions—some exposition of theoretical and practical errors in religion—some developements of truth, and some hints to the Christian," which, it is believed, will richly compensate for the time spent in their perusal.—*Charleston Obs.*

INABILITY AND FREEWILL.

Dr. Gill once preaching on human inability, a gentleman present was much offended, and took him to task for degrading human nature. "Pray, Sir," said the doctor, "what, do you think men can contribute to their own conversion?" He enumerated a variety of particulars. "And have you done all this?" said the doctor. "Why, no: I can't say I have yet; but I hope I shall begin soon." "If you have these things in your power, and have not done them, you deserve to be doubly damned; and are but ill qualified to be an advocate for free will, which has done you so little good."

Poetry.

From a late London paper.

OMNIPRESENCE OF THE DEITY.

BY JAMES MONTGOMERY.

There is, in all the works of Mr. Montgomery, a deep religious feeling—an anxiety to make his genius subservient at all times to the most moral purposes. No man can rise from the perusal of his poetry, without having received lessons calculated to make him a better christian. It is a blessing, when genius is so directed, and when the mind, which Providence has so favored, feels it to be his duty to prove its gratitude to its Creator, by inculcating the precepts of piety and virtue in the minds of his creatures.

We extract the opening of his poem, just published, upon the omnipresence of the Deity. It is in the sublimest strain of poetry

Thou Uncreate, Unseen, and Undefined!
Source of all life, & fountain of the mind;
Pervading Spirit, whom no eye can trace,
Felt through all time, and working in all space—
Imagination cannot paint that spot,
Around, above, beneath, where thou art not!

Before the glad stars hymned to new born Earth,
Or young Creation revelled in its birth,
Thy spirit moved upon the pregnant deep,
Unchained the waveless waters from their sleep,
Bade Time's majestic wings to be unfurled,
And out of Darkness drew the breathing World!

Ere matter formed, at thy creative tone,
Thou wert omnific, endless, and alone:
In thine own essence, all that was to be—
Sublime, unfathomable Deity!
Thou said'st—and lo! an universe was born,
And light flashed from thee for its birth-day morn!

A world unshrouded all it's beauty now!
The youthful mountain reared its haughty brow,
Flowers, fruits and trees, felt instantaneous life,
And Ocean chafed her billows into strife!

And next, triumphant o'er the green clad earth,
The universal Sun burst into birth,
And dashed from off his latitude sublime,
The first dread ray that marked commencing time.

Last rose the moon—and the array of stars
Wheeled round the heavens upon their burning cars!

But all was silent as a world of dead,
Till the great Deep her living swarms outspread!
Forth from her teeming bosom sudden came
Immingled monsters—mighty, without name;
Then plumey tribes, winged into being there,
And played their gleamy pinions on the air—
Till thick as dews upon a twilight green,
Earth's living creatures rose upon the scene!

And now the gorgeous universe was ripe,
Full, fresh, and glowing with created life!
And when th' Eternal, from his starry height,
Beheld the young world basking in his light,
And breathing incense of deep gratitude,
He blessed it, for his mercy made it good!
Creation's master-piece! a breath of God,
Ray of his glory, quickened at his nod,
Immortal man came next, divinely grand,
Glorious and perfect from his Maker's hand;
Last, softly beautiful as music's close,
Angelic woman into being rose!

And thus, thou wert, and art, the fount tain soul,
And countless worlds around thee live and roll;
In sun and shade, in ocean and in air,
Diff'rent, though never lessened, every where;
All life and motion from thy source began,
From worlds to atoms, angels down to man!

From the New Hampshire Observer.

ON MATERNAL PIETY.

2 Timothy 1: 5.

When I say that there is a connexion between the piety of mothers and the salvation of their children, I do not mean the connexion which God has instituted in the covenant of grace, for this covenant applies equally to both parents. There is something peculiar in the case of a mother, so that indepently of the covenant of God, maternal piety is more likely to be followed by the conversion of children, than the piety of a father.

1. This connexion is very simple: *A mother's piety is peculiarly affectionate.* There is nothing severe or ceremonious in its exercise; but it mingles itself with the numberless little natural kindnesses by which the heart of a child is won, and acquires a hold over the first rising affection of his mind. A pious mother, while she watches over her sleeping, or sick child, while she guides his tottering steps, or furnishes him for his school, or his pastime, or leads him up to the house of God, has a yearning of the soul over his soul, and cherishes and often expresses a feeling of solicitude for his eternal welfare, which diffuses a restraining and chastening influence over his mind, while it is precious also in the sight of God. Her prayers, which she pours out over him, are in those wonted accents of tenderness and love which have always soothed his mind, and kindled his affections. Her counsels and admonitions, and chastisements, are the manifest dictate of a heart laboring with desires for his conversion and salvation, and carry with them, on that account, an authority, which truth and reason alone would be unable to exert.

2. *A mother's piety is familiar.* She labors with her child, and before God in his behalf, in a style which he understands and feels. The language of her counsels and her devotions, is a simple and artless expression of her desires adapted to his youth, his inexperience, his infirmities and temptations. It comes home to his heart. He recognises the voice that speaks to be the same which has always lulled him into his evening slumbers and greeted him with morning salutations; and he feels that it means as much kindness for him, when speaking in counsel or in prayer, as when it has soothed his pains or tempted his smiles, or encouraged his festivities. If a father's efforts for the spiritual good of a child, produce more of reverence, solemnity and fear; yet a mother applies herself more directly to the heart, and fastens there a cord which holds the affections and sensibilities, when the other more powerful emotions have subsided. A mother will teach her child, will soften, or restrain, or encourage him, with incomparably more facility and effect than any other individual. She will fix in his mind an outline of the whole history of the Bible, of its system of doctrines and precepts, sooner and better than any other person can initiate him into the first principles of Divine knowledge. He understands her tones, her looks, her gestures. They all speak to him, and they fix an impression which is always sure and abiding. And there is no time when a pious mother cannot have access to her child. How soon will she penetrate his heart and ascertain the causes of his troubles, how soon will she allay the storm of passion, how soon apply to him the admonitions of Providence, how soon excite an inquisitive spirit, and how successfully follow up a father's sterner reproof and correction with heart breaking expostulations, reducing him to penitence and fortifying him against future temptation. A pious mother is a sort of better conscience to a child, a messenger of God ever the most ready and the most able, next to the Holy Spirit, to rescue him from the power of his depravity, and turn his feet into the paths of peace.

3 *A pious mother has peculiar opportunities of saving her children.* She is ever at their side to restrain their corrupt propensities, to regulate their inordinate desires, and encourage them to obedience. She can turn almost every event of Providence into an occasion of salutary instruction, can mingle counsel as it were with their medicine and their food, can be ever distilling upon them the wholesome words of eternal life, as the dew upon the tender herb, and the soft rain that waters the earth. Her mind is not burdened with cares for their sustenance, but with anxieties for their salvation; and while preparing for them their raiment, while superintending their tasks, or their sports, she can be lifting up to God her desires for their everlasting happiness. Her watchful eye can pierce through their duplicity and search out their secret sins, while the leisure that God gives her for this very purpose can be employed in explaining to them the obligations and sanctions of the Divine Law, the nature of their corruptions, the consequences of their sins, and the way of salvation through the atoning sacrifice of Christ.—It is hers to commend them to God when she commits them to their pillows, and when she leads them out to the employments of the day. They may enjoy her guidance as their constant monitor till they are qualified to go out to another residence; and her daily prayers, and frequent correspondence may afterwards keep alive the precious instruction of their childhood, and procure for them the better teaching and direction of the Holy Spirit. To the mother belongs most appropriately the duty and privilege of administering line upon line, and precept upon precept.—To bring up her children for God is her great business, her honourable distinction, and it is connected in the Divine providence with results the most encouraging and glorious. Not indeed that there is any intrinsic efficacy in the means which she employs; not that any means will necessarily procure the salvation of the soul. But so it is that God accomplishes the purposes of his mercy. He saves according to his pleasure; but he saves by instruments naturally fitted for his purpose. He sanctifies the mother's heart that heirs of glory may be educated for his kingdom. He blesses her counsels and her prayers, because to this end he so qualified her to promote the interests of his kingdom.

SORROWS.

What are the sorrows of the young?—Their growing minds soon close about the wound; their elastic spirits soon rise beneath the pressure; their green and ductile affections soon twine around new objects. But the sorrows of the poor who have no outward appliances to sooth; the sorrows of the aged, with whom life at best is but a wintry day, and who can look for no after growth of joy; the sorrows of a widow, aged, solitary, destitute, mourning over an only son, are the sorrows which make us feel the impotency of consolation.

The worthiest people are most injured by slanderers; as we usually find that to be the best fruit which the birds have been picking at.